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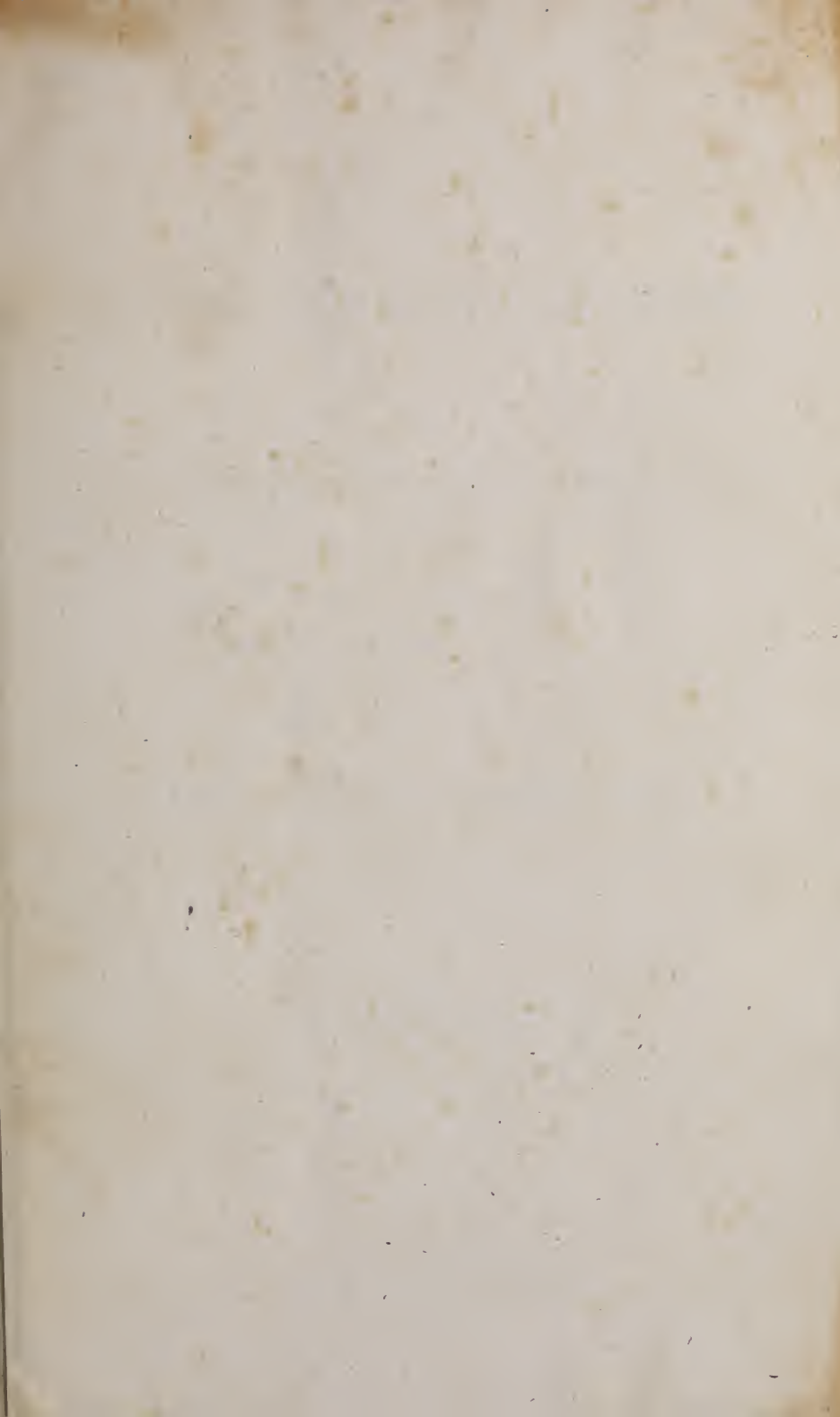
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EXTRACTS OF A LETTER FROM DR.
MACGOWAN.

Ningpo, June 14, 1846.

Funghwá.

As a general rule, we have thought missionary operations in Ningpo might be best carried on by concentrating our labors in a few places within the city proper, so that but few excursions have been made into the country. It is only when health requires a change of air, that we quit our posts. A few weeks since, accompanied by Mrs. M., her two scholars and Ching, I visited the district of Funghwá, whose inhabitants are considered by the Chinese as rude, ignorant and cruel. Among the people of this district and city infanticide is very common. It is said that commonly but one female child is suffered to live in a family; those in better circumstances preserve two. Opium smoking, the curse of China, prevails more extensively at Funghwá than in other districts of this department. The morning after we started found us before the village of Naptú, where a fresh water canal from Funghwá city, (about seven miles distant,) meets a tide water canal from the river. The tide had forsaken the canal, leaving [us] in the mud at the mercy of the unfriendly villagers. Our attempts at concealment were useless. It was soon hinted abroad that foreigners were in the boat. The report spread from village to village, and in a short time the population for several miles around were brought together. The women, for the most part, posted themselves in a cypress grove. A bridge was chosen by the men in

gowns, or the literati and shop-keepers, while the populace generally, crowded the shore in some places up to their knees in mud. Ching went out to distribute tracts and to address the multitude. His books disappeared at once; but there seemed no disposition on the part of the people to listen to his remarks. They demanded to see the foreigner. As we were far beyond the limits assigned to strangers, I did not make my appearance until urged by Ching. They received me with a shout, and gave marked attention to what I told them of the gospel; their dialect, however, differs from that of Ningpo a few shades, so that I was not well understood. It was known that I declaimed against their idol worship; but the foreigner's God, and his mode of worship, were still an enigma. A deputation was accordingly sent to the village temple for the tutelar idol. It was a gaudy image, having been recently regilded, about ten feet in height. The poor people now expected to witness a demonstration of our mode of worship. "Let us see how foreigners worship Poosa; we want to attend to our own affairs, let him come quickly." To this demand the women gave a noisy response. Ching now addressed them at some length; he was evidently understood by the greater part of the audience, but the party in possession of the idol thought we wanted to get possession of it, and offered to dispose of it for about half a dollar, and fell in their demand one half. Ching wished me to purchase it for sending home. Had I done so, the result of our visit would have been unfavorable rather than otherwise. I declined it at any price. Having satisfied their curiosity by gazing at me for an hour, they became clamorous to see Mrs. M.

As we were entirely in their power, it was thought best for her to appear. None had ever seen a foreign female; perfect silence reigned, except at the cypress grove, where sundry criticisms were passed, especially about the form and size of the feet; the women thought it a pity they had not been bandaged in childhood, as her complexion was so fair. Her hands were thought to be yellow until a glove was taken off, which they still considered a portion of the hand, a kind of outside skin. The men now filed off in different directions, and the women hobbled after them. Only the children and some riotous fellows, about thirty in number, remained. These gave us much apprehension, as it was evident they were bent on plunder. "There is but one red-haired devil on board, why fear him?" With such exhortations, they got under the boat and commenced dragging her on the bank, but a few flourishes of a cane made them scamper like schoolboys. They renewed the attempt several times; Ching and myself reasoned and expostulated, but in vain. Nothing but the cane was heeded. As the tide came in, they threw water into the boat, tore off the mat covering, and annoyed us in so many ways, that we were glad to quit the unfriendly place at the earliest possible moment. Our return was by a broad canal, which, like a great portion of the canals of China, was formerly a rivulet. Nothing could exceed the beauty of the valley through which we passed. It seemed like a splendid park, studded with hamlets, temples, and groves of cypress, enclosing the tumuli of the dead. On one of the mountains which bounded the river, was a graceful pagoda, designed to avert all noxious influences from the neighboring plains. The husbandmen were actively employed; some in reaping the ripened wheat, (middle of May) others in sowing cotton, or transplanting rice, whilst at the door of almost every house, the women were occupied with their spinning-wheels, or "grinding at the mill." At short intervals, tasteful stone bridges were thrown across the canal; these were always crowded with women, to look at us as we passed,—the men and boys kept running in advance of the boat, to get a sight of us also, and to throw, occasionally, a flower at Mrs. M. We had exchanged the Funghwá district for the district of Ningpo, and were no longer treated as strangers and enemies.

Túyáu and Ts'zki College.

On another occasion we made a visit to the city of Túyáu, in the adjacent department of Siánking fú, about forty miles N. E. from Ningpo, on a river of the same name. It is a walled city, about two and a half miles in circumference. On the opposite side of the river is also a wall enclosing a smaller city. The bridges in this vicinity would be an ornament to the Seine or the Thames. One of them indeed resembled Pont Neuf, from the stalls on the top for the sale of petty merchandise. I did not land, but Ching went into the city, where he found attentive listeners whom he supplied with books. On our return, we stopped at the village of Changdien, which I visited, placing a tract on the counter of every store in the business street. On reaching the boat, I found several hundred persons awaiting my arrival, whom I briefly addressed from the top of a table. The literary men appeared to understand me, as I heard them explaining to the people. From Changdien the river branches off to the wealthy city of Ts'zki, in the department of Ningpo. This city, like Funghwá and Túyáu, were taken by the British in the last war; but there was little or no resistance except at the former city, where a body of Mian-ty (the aborigines of China) were posted. They were dispersed with great loss on their part, and not without bloodshed by the invaders. As our tracts were previously disposed of, we did not enter the city, but stopped to admire its beautiful bridges and the Buddhist monastery situated in a romantic copse and almost buried in trees and flowers. In this sylvan retreat, a host of dronish monks vegetate, rather than live, repeating prayers in an unknown tongue. Their liturgy consists of four monosyllables, *O me to fuh*, which is ever on the tongues of the devout, but many are too indolent to mouth even this brief sentence, but finger their rosaries until they fall asleep. A canal about twenty feet wide and three miles long leads from Ts'zki to the Ningpo river, which we now entered. One of the chief marks of the wealth and greater refinement of this district over any other in the province, is the large number of monuments in honor of widows who have never married, and of men distinguished for worth among their fellow-citizens. But the greatest monument I have yet seen in China, was a college near the junction of the

canal and the river. It was founded by a retired statesman, about twenty years ago, for the *poor* boys in the district. There are only twenty-two pupils now being instructed in the spacious building erected for that purpose. I had previously visited the school or college, and was received with great courtesy by the two preceptors. They and the boys took my tracts, and I have no doubt read them.

Chapel services.

Opposite the office of the military commander of this and the adjacent departments, is a low, dilapidated building, recently white-washed, having over the door, in large characters, this inscription, — “TRUE GOD TEMPLE.” This is our chapel. It will accommodate eighty or 100 people. Every Sabbath it is twice filled with people, and during the week is constantly open to visitors. Both the assistants reside here. Whilst one is in the tea shops, explaining the gospel to idlers there, the other is at home engaged with the visitors. The Sabbath services, if witnessed by friends at home, would not at first give them a favorable impression, for every thing at this new station is rudimental, and though hundreds of thousands have a general knowledge of Christianity, it has not yet affected their conduct, much less their hearts. The men bring their pipes, tobacco and flint;—they strike fire, fill the room with smoke, which they blow through the nasal orifices, and make remarks to one another about our words, dress, and appearance. The women bring their work and sometimes their tea-pots, thrusting the nose into their friend’s mouths, as the men do their pipes. In the midst of this confusion, the assistant preaches. The character of the remarks may be gathered from the journals herewith transmitted.

When the assistant finishes his sermon, I follow with a few remarks, the result of the previous week’s study. My theme is generally the atonement. We conclude with prayer and singing. I speak in the morning at a meeting in my own house, in the afternoon at the chapel, and then again at br. Hudson’s, the English Baptist missionary.

A Pork Carnival—Superstition.

The authorities lately issued a brief proclamation forbidding the slaughter of hogs, in order to propitiate some of

the gods who had power over the heaven. Rain had fallen so long, and to such an extent, as to injure the crops and occasion apprehensions of a famine. The fast was ordered to continue until the weather cleared up. The bad weather continued more than a fortnight longer. Another instance of the superstition of this people came under my notice the other day, in following to the grave the body of an English sailor, who fell into the river and was drowned. As we passed the vessels, the greatest consternation was manifested on board the junks lest their *vessel’s eyes* should see the coffin. Some covered them with pieces of matting, sails, &c.; others in their haste took off their clothes and covered the junk’s eyes until the coffin was out of sight.

The Priesthood and Women.

An Imperial proclamation against vice and immorality was lately issued by the highest authority in the province. Many vices were mentioned that cannot be named here. Very stringent regulations are made respecting the visits of women to the temples and monasteries of the Buddhist and Táu sect. The husbands or elder sons of women found there, are to receive forty blows, and those women who have no husbands, nor children of the age to govern them, (sixteen years) themselves are to receive the flagellation. This edict illustrates the views entertained of the prevailing superstition by the existing dynasty, and corroborates the charges brought against the priesthood of crimes always found among those who exclude themselves from the world in monastic cells.

Opium smoking.

Notwithstanding I have announced, for more than a year, my inability to furnish antidotes to the opium smokers, I am still pressed on every side by their importunities for relief. Some two weeks since, the mayor of Hang-cháu, the capital of Chekiang province, called on me with a train of attendants, soliciting a remedy for the dreadful habit. I was moved to compassion and indignation by the spectacle,—a man venerable for his years, for his literary abilities and his station,—ruined, forever ruined, by the cupidity of Western legislators and merchants. My visitor would not quit me until I gave him a *placebo*. Should he follow the directions which accompanied it,

it will prove a specific. I felt that in telling him of the Savior, I was beating the air. Compared with the slave trade, the traffic in opium is, I think, the most to be deplored. It is evil, and only evil.

Hospital—Poisoning.

An unhappy division in the Medical Missionary Society of China, has occasioned the suspension of my professional labors in the hospital. The party to which I have fallen have no funds, and I can only attend to those patients who can come to the chapel. Last week I was contemplating the period as seemingly very near, when even this dispensary practice must cease, as my stock of medicines was nearly exhausted; but yesterday I had the extreme satisfaction of receiving a box of medicines from Dr. Jewell and other friends in Philadelphia, sufficient for the treatment of several thousands of such cases of disease as are most common in this city. Late events have manifested to the world, that the cause of missions is planted as deeply in the hearts of Christians at home, as it is in the most zealous missionaries abroad.

A painful circumstance occurred not long since, which, in some parts of China, would have been attended with serious consequences. The whole of my arsenic,—between two and three pounds,—was surreptitiously obtained by one of my neighbors, who, thinking it was flour, had it made into cakes with lard. Eleven persons partook of it, but the quantity was so large that it acted like an emetic, being ejected from the stomach the moment it was swallowed. One poor woman, however, only tasted the fatal cake, and by the time I reached her dwelling she was a corpse. Those who escaped, suffered for several days from inflammation of the stomach. I cannot learn that they attached any blame to me in this painful affair.

Electro-Galvanism.

A large party of literary gentlemen, including a mandarin, came to witness an exhibition of Pike's newly invented electro-galvanic battery. It was a curious scene to see my visitors grasp the wires, endeavoring to restrain the action of the animal; for such some of them considered it. They believed all I had to say about electricity, and excused me from making thunder; but the orrery was less clear, and they

doubted the astronomical information I endeavored to communicate. One of them assured me that when I got the literati to believe the gospel, that the common people would follow. The remark was correct, but they are the last class likely to embrace the truth. Missionaries to the Chinese generally direct their chief labors to the common people, and wisely, for they hear us gladly. Nevertheless it is exceedingly important that those who lead the people should be enlightened, for when they discover that they really are ignorant of the world around them, they may thereby be humbled enough to listen to religious truth. This mission is indebted to the Messrs. Pikes, of New York, for a variety of philosophical instruments, which answer the purpose of religious tracts in the hands of the missionary.

Results of missionary labor at Ningpo.

It is now more than a year since the gospel began to be preached in this city. At all the other ports where missionaries have labored, there have been conversions, whilst at Ningpo all are pagans still. There is nothing in this fact to discourage us, for none of the missionaries understand the language so as to make known fully and clearly the truths of the gospel. At Amoy, Shanghai, and Canton, where success has attended the preaching of the gospel, it has been preached by veteran missionaries, and for two, three, and more years. This much has been effected here,—the whole population have been made acquainted with the leading truths of Christianity. The religion of Jesus is spoken of every where, and is frequently the subject of discussion among the people. I overheard a man telling a circle of friends about several of the miracles of our Lord. The people never showed any strong attachment to idolatry, and now I think it has less hold upon them. Observing respect being shown to an idol on board a vessel some days ago, I argued with them that my dog was more powerful than their idol, and to prove this, offered to throw him into the river, if they would do so with the protector of the boat. The proposition was, "that if the dog could save himself, and if the idol could not, that they should no longer worship Poosa." The idea seemed to amuse them, but they did not care to lose the image.

The attention of a schoolmaster, named Chin, has been called to the gos-

pel, first by meeting with a tract, and afterwards by conversations with Ching, to whom he applied for further instruction. The style of the tract on the Decalogue did not suit him, and he accordingly wrote another, which he wished to have printed and circulated, offering nearly a dollar for defraying the expense of publication. The style of the tract is considered excellent by literary men, and the doctrine commended,—and here lies the fault in his interesting production. The author attempts to show that the doctrines of the Bible and those of the great sage of China do not conflict, but are reconcilable the one with the other. Chin has since become my teacher, and has professed to believe the gospel, expressing a desire to become a baptized disciple of Jesus. His case is one of peculiar interest, and is ever on my mind in prayer. I sometimes allow myself to hope that the Spirit has commenced a work in his heart. Should he prove a disciple indeed, our hearts will overflow with gratitude to Him who has permitted us to labor in this portion of His vineyard.

EXTRACTS FROM THE JOURNAL OF THE
NATIVE ASSISTANT, CHING.

[Translated by Dr. Macgowan.]

.... Went into the street outside the chapel, and called people to worship. I strenuously exhorted them to seek the true happiness of Jesus, and not foolishly seek the false happiness of this world. Discoursing to good and bad,—of heaven for the one, and hell for the other. Afterwards conversed with two old men, who said, "Sir, this doctrine is not a light affair." I gave them books. Discoursed on the vanity of idols. A little boy said, "I know that wood and clay images are useless, but the world is unwilling to part with them." I said, "those men do not understand, but you do; it is therefore important that you should discard them."

A Mr. Chang asked, "How did Jesus become incarnate?" I explained it according to the gospel, and said, "at thirty years of age he preached the kingdom of heaven, and taught men to repent, until he died and made atonement for sin." The man said, "next month I shall have leisure to come and worship with you." He was pleased with the books, and went away.

In the afternoon, had a number of

children to hear the preaching. A man asked, "How does the doctrine of Jesus differ from that of Poosa?" I said, "Poosa entered China during the Han dynasty, not to save men, not to atone for sin; Jesus is the Savior of all nations. He controls the birth and life of men. He atones for the sins of those who rely on Him and keep his commandments. Thus God is pleased to forgive them and cause them to escape the misery of hell, and to enjoy the happiness of heaven; therefore Jesus and Poosa are not the same." The man said, "I wish to enter this religion; how can I?" I said, "it is not difficult; you have only to believe and obey the commandments of Jesus, and observe the Sabbath day." He said, "the doctrine is most true, but how can I keep the Sabbath?" I said, "the Lord provides all needful things; He is certainly able to supply all your need." The man was pleased, and went away. Next day discoursed on the creation of the world, and the coming of Jesus.

Spoke of the creation again, and on the atonement for sin, to above forty men and women. A man asked, "Is not this the same doctrine as the Roman Catholic sect?" I replied, "by no means, *this is silver, that is white copper*; this is genuine, that is counterfeit. Beware, gentlemen, that you are not deceived, and take the false for the true." Above sixty hearers, old and young. Called the people from the street and gave books. Spoke of the compassion of God, and the love of Jesus. Met several women, who inquired if women might hear and learn the doctrines. I said, "come in; it makes no difference, whether male or female, if they only believe." They came and heard the gospel. As I was speaking, a young priest entered. I then preached on Chinese Buddhism,—that it caused the ruin of men's souls, that it was altogether bad. Many said, "this is excellent;" but the priest's face became as red as blood; he turned to the door and went out.

No men came to-day, so I went out in front of the Tetuck's office, and called men to enter. Above twenty came in; to whom I spoke of the Creator and Savior of the world.

A Mr. Loo inquired deeply into the doctrine of Jesus. He said, "it resembles this place religion." I said, "they cannot be compared. You are a literary man; you have read Confucius; you know that in his time

Poosa was not worshipped, and that when it was introduced, it made great confusion, doing evil to the people. Poosa is unable to protect men." He said, "well said, but there are many kinds of Poosas; some can protect." I said, "None. I am a Chinaman; I know all the gods, but never saw one able to save a man's life. They have eyes, but cannot see; legs, but are unable to walk. On the contrary, Jesus is able to save men's souls. He rules the world; how can Poosa be compared with him? Jesus made an atonement for sin." Loo said, "this is a true doctrine, but there are not many who believe it, or worship. I am only one man; if I believe it, men will laugh." I said, "Jesus is a perfect Savior; quickly believe and do not fear."

Discoursed on the inutility of idol worship. A Mr. Cheng inquired, saying, "you are from the Canton province; have they no idols there?" I said, "they worship Poosa in all the provinces; none of them know the doctrine of Jesus; but as I know it now, most assuredly I cannot worship idols. If you do not embrace this religion and worship Jesus, rejecting idols, God will certainly punish you." Some present were not much pleased, and went away. Next day, a Mr. Tsiang said, "Sir, you wish men to worship heaven and earth, and not Poosa,—do you not?" I said, "No; heaven and earth are inanimate; heaven is as the ceiling of a house, and earth as the floor; you ought to worship God, who, seeing that all men were wicked, sent his Son Jesus to die instead of men. He died for all nations." Tsiang said, "what you say is true." Some, again said, "this is Roman sect." I said, "No, we worship Jesus only." An objector said, "that I should respect Poosa." I said, "he was helpless,—his temples would fall and crush his body if you did not protect him."

Discoursing on heaven and earth, shewed what a pity the world should be ignorant of their Creator, ignorantly worshipping what He had created. "Alas! how is it to be regretted. You should all from this time worship the Creator of all things. Believe what I say of the Lord and Savior's doctrine, and do it. He will forgive your sins, and save you from future misery." All were pleased, and took books.

Two gentlemen, a Mr. Le and a Mr. Chang, came and inquired, saying,

"the American teacher is a physician; we are opium smokers; can he cure us?" I said opium smoking is a disease of the heart, making you follow that which is corrupt, and unwilling to return to the good. If you believe in the doctrine of Jesus, worship the true God. The Holy Spirit will change your heart's disease. Call again at this temple, and hear the gospel. A Mr. Le, from Shangtung province, a relation of the Chihien, (mayor) called and said, "I hear this is the place of a foreigner, who is come to teach the Roman Catholic religion, is it so?" I said, "No; that religion and the religion of Jesus are widely different; the Roman Catholics are like the Buddhists,—they use idols. There is only one true way. Believe on Jesus, and accord with the true God's laws." They said, "this is good." At the conclusion of the discourse a young lad said, "this foreign religion is preached, expecting to overcome the empire." I said, "No; the disciples of Jesus regard all under heaven as one family; they do not wish to seize the empire; they have come only to instruct you in the Lord's way, and to exhort you that your souls may be saved."

To-day the hearers said, "this doctrine is excellent, but why do the disciples of Jesus not forbid opium coming to 'The Flowery Land?'" I said, "you are in error. There are good and bad foreigners. The men of all nations are covetous of gain; if all men were the disciples of Jesus, there would be no unjust gains: as for the opium business, the Chinese are stupid to take what foreigners wickedly bring them. It is not given away, but is as dear as pearls. Truly the Chinese should not buy; they must exterminate it. Moreover the opium eaters are their own destroyers; it is not from violence they die." They all said, "this is according to reason," and went away.

Above 100 hearers present. A Mr. Lan said, "I daily, in the morning and evening, worship the kitchen god in my house with incense. You say this is a bad affair, but my petitions go to the god of the kitchen, who is in heaven, and he will send his blessing on me. Now, will this do?" I said, "it will not do; if you wish to do good, you must worship the omniscient God, instead of petitioning Poosa." He replied, "God is most great and man is most small; I dare not petition myself; moreover, men cannot understand

God, therefore they worship Poosa, who is like God's ambassador, and instead of God. In the empire we have small and great mandarins to rule the people; how can the Emperor understand the people?" I replied, "you compare the Lord to men. Tankuang is an earthly Emperor, God is ruler over all nations, and does not need Poosa to assist Him. Poosa is the work of men's hands; how do foreign nations receive blessings? They have no Poosa. Men act so, because they know not the true way. God blesses through the Holy Spirit and Jesus. God knows the hearts of all men. Now I exhort you to resolutely reject the worship of Poosa; repent of sin; worship God; believe the doctrines of Jesus, and you can be saved."

Coming and going, there were about eighty men. A young man said, "Sir, according to what you say about the one God, there is no use in carrying Poosa about, to stop the rain?" I said, "certainly there is no use in it; it is the affair of God only." They all said the doctrine was good.

From early to late, the hearers were about fifty in number. A literary man, surnamed Chin, named Han, a school teacher, said, "some days ago a friend gave me a book, I observed in it the name of Jesus, and that it exhorted men to do good, but the style was obscure; but I believe the doctrine is true, and wrote an explanation of the Ten Commandments, which you may print. I will give 1000 cash towards it." I told him I would shew the book to the teacher, and he went away. Again he came and said, "this doctrine is deep; but when taught a long time, all the literary men will believe it." He also said, "I met at my house a Taoist priest. I explained about Jesus being a Savior; he rather believed." Several literary men came; they said "Confucius taught that if we could not understand life, we could not understand death." I said, "God teaches this, and the duties of life also." They said, "it was a better doctrine than that of Confucius."

Chin came and said, "the doctrines of Jesus are true, but extraordinary; how can I dare not believe?"

A Mr. Yen said, "this is an excellent doctrine; I believe Poosa is false, and that God is the Lord of heaven and earth." I said, "if you truly believe, then you will have happiness indeed." A Mr. Lin said, "to be just and sincere, and doing good, there is

then no need of worshipping God,—is it not so?" I said, "No; men's natures are originally wicked; if Jesus does not atone for their sins, and the Holy Spirit change their hearts, they cannot do good." He did not reply, and went away.

Sabbath. Worship day. Spake first of God, the Creator of heaven and earth, and next of Jesus saving men. The words were not finished when men said, "that man's teacher is a foreigner, who sells opium, how can you talk of justice and harmony?" I said, "he does not sell opium; but, not fearing the sea, has come thousands of miles to teach men to worship the true God." They said, "why does he give away medicines, and exhort men against opium, and to do good, and not cure opium smokers?" I said, "opium smoking is the heart's sin; if you believe in Jesus, you can be cured, there is no other remedy."

EXTRACTS FROM THE JOURNAL OF THE
NATIVE ASSISTANT, TSING.

[Translated by Dr. Macgowan.]

The disciple, Tsing, went to Tsing's tea-house, near the Longevity bridge and temple, and explained the gospel. A Mr. Lin objected, saying that it was "red-haired men's affair." I said, "No; it is from Jesus, who came from God to teach men to forsake their sins and to do good." At another shop there was a Mr. Wang, who said, "but although this doctrine is true, it is derived from the Chinese Confucius." I said, "Confucius was a great sage, who taught men how to enjoy happiness in this life; to practice benevolence, justice, propriety, truth, and other similar things; he was a scholar and a ruler; and the ruler who is unwilling to follow the instructions of Confucius, is a lover of evil, and injures the people; but I discourse of God, who gave His Son Jesus to teach the true doctrine to all nations, that they may be happy in this life and enjoy eternal happiness in heaven. God requires us to love other men as ourselves, and to refrain from sin." They were all pleased. I gave them books and left.

Preached to twenty men at the "True God Temple," from John ii. 1—13. Next day went just without the east gate, to Gi's tea-shop. After explaining the gospel, a man asked, "which is your honorable province? where is your

wealthy residence? what is your high name? and what is your style?" He then asked me if the doctrine came from "the red-haired men." I said, "No; that Jesus appeared in Judea. He said, 'Judea is a foreign country; how can you know the affair?' I replied, 'my teacher is from the 'Flowery Flag Nation,' who received it from other teachers, who received it from Judea.'" A person, named Chung, then said, "I have a son, fourteen years of age; I should be pleased to have him go to that teacher to learn the true doctrine. Can it be done, or not?" I said, "I must distribute my books, and explain the gospel, and have no time to converse on this subject. If you are sincerely anxious, you can bring your son to the American teacher, Macgowan, and ask him if he is willing to take charge of the youth." They were greatly pleased at this. Gave books and returned.

A man, named Tiàn, said, "this religion is only the red-haired men's religion." I said, "not so; these sacred books are from God, who is most merciful; and since all men have sinned, he gave Jesus to save them from eternal misery. Jesus came from Judea preaching repentance. If you serve God, you, too, will enjoy the happiness brought by the gospel." A Mr. Chih inquired how far it was from Judea to the red-haired country. I replied, "with a fair wind, one could arrive in about two months from one to the other." He answered, "this is reasonable; but Jesus is the Son of God,—how, then, can any one dare to use His name irreverently?" I then said, "Jesus had two other names in China; one, called Lord and Savior of the world, and the other, called Christ." An old man then said, "the doctrine is true, it is good to preach it to men; will you, honorable sir, give me some books, that my children and grandchildren may learn how to become good?" I gave away many books and left.

A man said, "Jesus was a man." I replied, "He was the Son of God, the anointed Savior of the world,—a Being of perfect righteousness, who atoned for the sins of mankind." Another said, "truly the Creator of heaven and earth gives us all things; truly Poosa is unable to protect us, for men make Poosas." I gave them books and came away.

Told a man I formerly worshipped Poosa, but since I have known the gospel, I dare not do it, lest I sin against

the great God and the Lord Jesus, the Savior. A man asked, "in your honorable place, do not people study the books of Confucius?" I said, they do, and discoursed of the religion of Jesus, comparing the two. Spoke, also, of the resurrection. The man said, "this is very good."

Went to the Fokien temple to distribute books; there were about twenty men there, to whom I explained the gospel. One of them said, "yesterday three men, who were brothers, were talking in the city Space temple and Yaou's tea-house; that you, sir, spoke of the true doctrine, forbidding men to worship Poosa; that there is but one true God, the Lord; that men ought to love all men as themselves, and to avoid all sin. Your humble younger brother was much pleased, and as he lives two or three days off, and cannot often hear it, I shall thank you, sir, for some books." I gave away books, and all were pleased. At Li's tea-shop, a man asked who was my teacher, of what honorable nation, and of what wealthy family he was. I said, he was "a Flowery Flag man," named Macgowan." At Yan's tea-shop, near the city Space temple, I preached the gospel. There was a scholar present above seventy years of age, who said, "chaos was the origin of all things; the excellent was called heaven, and the bad earth; but we know that the maker of all things is the Lord; how is it, then, that the red-haired men come so far to tell us that? Moreover, what a pity it is that your books should be so despised." I said, "those who despise them commit sin. You speak of the Lord, why do you not worship Him?" The old man said, "the images were received from our ancestors, and it would be unfilial not to worship them." I told him he was sinning against God by worshipping Poosa, and gave him books.

A man said in a mocking way, "you have no other business than to propagate the red-haired religion, eh! I don't worship Poosa; I worship heaven." I replied, "worship the *Maker* of heaven and earth. What do you get from Poosa? What is there that you do not receive from God? He does more for us than our parents, and if we trust in Jesus, our souls will enjoy eternal happiness in heaven; but Poosa was made by men; he cannot cause it to rain after a drought; if you do not repair him, he will fall in pieces; if he needs repair, how can he protect you?"

Mr. Chin said, "this is most reasonable." The assembly were pleased to take all my books. A Mr. Wan, aged seventy, said, "our country's great and pure dynasty have given sufficient instructions for the five relations, enjoining especially the duty of worshipping ancestors. Now these books say that we should not worship ancestors; what does this mean? will you, sir, please instruct me?" I said, "how can I presume; this relates to the religion of God, who alone judges good and evil, who bestows heaven on the one, and condemns the other to hell. Now to give Him partial worship, is to sin against Him. Before chaos, from eternity, God has existed, and has always supported our ancestors as he has done us. Our Emperor does not yet understand God, or he would not have enjoined the worshipping of ancestors. God is the ruler of all nations. He has sent His true doctrine to our country. It is only a few years since it came, and it has not yet become known in every province." The old man replied, "you speak according to reason."

Preaching in a tea-shop, a Buddhist priest said, "this is the red-haired country's doctrines, alluring, deceiving men's hearts about Jesus, praising him as God's Son. It is not a true affair. Gentlemen, you should not listen." I said to him, "you are angry, and sin against God. God so pitied this world, that he gave Jesus to atone for men's sins. Read the history of the Savior. You, priests, deceive the people, and indulge in vice." The people were pleased.

Some men inquired when Jesus came? I said, "more than 1840 years ago." They said, "He was English, and less ancient than their sages." Explained the gospel to above thirty men. A man said, "I do not believe in idols; I worship heaven." I replied, "observe this house, it was built by some one, that is evident. So God is the creator of heaven and all things." An aged man said, "in high antiquity we worshipped not idols, but heaven and earth, which is the same as God; but I know this Jesus is a holy person; is it not so?" I said, "Jesus was not a mere person, but the Son of God." I then discoursed on the attributes of God; afterwards, of the Savior of all nations, and on His atonement, and ended by saying, "gentlemen, fathers, and brethren, if you are willing to believe, you will enjoy eternal happiness in heaven; if you

continue to worship Poosa, you will suffer eternally in hell." I gave away books.

A Mr. Ho inquired if Jesus taught the ancestors of the red-haired people? Explained and said, "if men slight Him, they slight God, and their sins will not be forgiven." They said this exhorting men to do good, was a very proper affair.

Forenoon of the Sabbath, gave away books at the chapel; afternoon, went to Chin's tea-shop; thirty men present, who inquired if this religion did not come from England. I said, "look at these books and see; there are no English affairs here." Some inquired how far Judea was from the central land? One old man said, "what you say is reasonable, but the red-haired men sell opium, and in many things act improperly; how can they exhort men about God?" I said, "the foreigners who do this are wicked men; if they worshipped God, they would not do so, but be just and good." Exhorted them to reject opium and to believe in Jesus. Next day objectors answered, saying, "it is difficult to believe the religion of those who sell opium." I then explained. A man said, "though the doctrine may be true, it will never be believed, because it comes from England." I said, "how can you call it English? England has disciples who go and preach, but the doctrine is not English; it is from God." Another said, "Jesus was a holy man of England; but the Chinese people will not believe." A Mr. Chang said, "according to what you say, we should worship God and not images of Poosa. I think Poosa existed from high antiquity, and that all men worshipped him; the greatest and most extensive of nations received this religion; emperors taught it, and it became, at length, the affair of the great and mean throughout the empire." I said, "for many ages China had no images; that Poosa appeared subsequent to the Han dynasty. Its followers were worthless fellows, and have been so until now; that the empire has never been tranquilized; that God abhors image worship, who is the maker and governor of all nations; that they should know that He bestows His Holy Spirit on the men who ask for it; that He is infinite in power and wisdom. All should reverence Him." Exhorted them to believe the religion of Jesus; told them their souls could not be saved after death. There was

a taxgatherer present, a bad man, who said, "this preaching the gospel is a wicked thing, it is the red-haired wicked custom; do not listen to him." I endeavored to explain the truth, and said, "it is not an English custom. Worship the living God." Some then called out, "good, this is true."

LETTER FROM DR. DEVAN.

Canton, July 10, 1846.

We have just passed through a season of excitement, which, at one time, I feared might be a serious interruption to the gospel in this city. But God is our helper, and we may not fear that *any* wrath of man is too powerful for him to overrule to his glory, or to restrain from injury to his cause. We, as you are aware, have always regarded ourselves, as well as all foreigners, as standing over a mine of gunpowder, which any spark of popular excitement may explode; for there is a deep-rooted hatred against foreigners existing in the minds of this people, which is ready for, and delights in any injury they can inflict upon us. The officers of government (years gone by) planted this spirit among the people, and the infection has so perfectly succeeded, that even the smaller children are taught to bestow upon us abusive epithets, and make motions with their tiny hands indicative of decapitation.

On Saturday last, (4th of July) Mrs. Devan and myself went out in a boat and landed on the shore, about twenty-five minutes' rowing distance from my house. We walked to an eminence about one eighth of a mile inland, and Mrs. D. and myself were endeavoring to get a breath of fresh air, when I saw from a neighboring village crowds of men and lads rapidly running towards us and exciting each other with loud, savage yells. I had distributed tracts and spoken of Christ to all passers by, some of whom had endeavored to get us to approach the village, while others, (perhaps more friendly,) advised us to return. However it may be, I called out to Mrs. D., from whom I was separated some dozen rods,—"To your boat! to your boat!" She ran towards it, and I lagged behind to cover her retreat. She reached a path leading thither just as about fifty men and boys made their appearance, running at the top of their speed, some few hundred feet in the rear. When I found that she was secure, I turned round and

preached the gospel as well as I could to the rabble, and distributed tracts. They listened, but, on finishing, I had sufficient evidence of their ill feeling in the insolence they exhibited. I learned, two or three days afterwards, that we were seen by the American Chargé d'Affaires, and were considered by him as in a hazardous position, from the well known bitter feeling entertained by that people against foreigners. It was but a short time previous, that an English gentleman was cruelly injured by those people. I merely mention the above circumstances in connection with the following, to show you the *extent* of Chinese ill-feeling towards us.

On the evening of Wednesday, (July 8) after prayer with the Chinese, one of them told me that a mob was breaking into the windows of a foreigner's hong and were smashing every thing. A missionary of the American Board of Commissioners for Foreign Missions was sitting in my house at the time; he, fully aware of the fearful character of a Canton mob, immediately, by a round-about way, started for his home in the factories. Mrs. Devan and myself were now alone, she being the *only* foreign female not under the protection of American or English guns. I had given orders to watch my front door for the approach of the mob towards us, and had returned to where my wife was sitting, when we heard the frequent report of fire arms. We at once knew that the difficulties were increasing, for Chinese do not use fire arms in their mobs, and that the foreigners must have been *driven* to their use. We knelt in prayer, and committed ourselves into the hands of Him who sent us hither, with a petition that He would continue to do with us just as He thought best for His cause. About 10, P. M., an American gentleman sent a note, to ask if we were safe, or wanted assistance. I had just sent an answer, declining help; when another note arrived from him, saying that an armed party of American gentlemen had been organized, who were ready to fight their way to us and escort us to the factories. While we expressed our heartfelt thanks for their kindness, we declined it for three reasons. 1st. It would expose the lives of those gentlemen. 2d. It would attract the attention of the people to our comparatively obscure dwelling, and so much more, probably, draw down the mob

on us. 3d. We really felt safer than if we were in the factories themselves, because I had every thing prepared for a flight over the roofs of the houses to the boats. But, above all that quieted us was, that passage in Isaiah, "*Thou wilt keep him in perfect peace whose mind is stayed on Thee.*" Those few words imparted a greater feeling of security, than if we stood in the midst of my brave and generous fellow-countrymen in their Hongs. Just before retiring to our bed-room for the night, I sent a messenger out to learn the state of matters. He returned, saying, that three Chinese were killed, and also one foreigner,—all shot by foreigners firing into the mob, but that the mob had greatly dispersed; foreigners and a few Chinese soldiers having possession of the streets. I overheard the Chinese around me congratulating themselves most heartily on the fact that a foreigner had been killed. It seemed to be quite a satisfaction, nay, a matter of delight, if I may judge from the hearty laugh that accompanied the declaration.

About 2 o'clock the next morning, (July 9) several coffins passed our house, which I afterwards learned were for the reception of the killed. When daylight arrived, we received a note from another American friend, informing us that several ships' crews, from Whampoa, had come up armed, and that the merchants were about to remove their treasure and books, to be in full preparation to give a free and full attention to a repulse of the mob. At the same time, a number (say 100) of Chinese soldiers came and quartered themselves next door to my house. During the morning, I felt quite unhappy at the fact, that prudence appeared to suggest to me the propriety of having no preaching this day, lest the number gathered (say seventy or eighty men) in my house might lead to an uproar in the present excitement of popular feeling. But God relieved me of my unhappiness in this manner. I gave a tract and a segar to a soldier. In a little while, two more came into my house, to each of whom I gave a large tract, but no segar. To these we explained the doctrines of the Christian religion. I then began to think it would be unadvisable to allow these soldiers to enter any other part of the house than the chapel. So, with two native assistants and a parcel of tracts, I seated myself *there*, and in a few minutes six or eight more soldiers came in.

After explanation of the religion of Christ, one of them asked whether we would not have preaching *now*? I told him "Yes, if you will bring sixty soldiers to hear." One of them went out for the men, while I retired with the assistant whose turn it was to preach, to pray with him for a blessing on the word to be spoken. On our return to the chapel, I found the room filled with soldiers; and while the assistant spoke from the parable of the wise and foolish virgins, I stood at the door and kept out the usual mob which gathered around the door in times of preaching. When the preacher had nearly finished, the officer sent for the men to come to muster, but not a soul of them would stir till the preacher had finished; the messenger called a second time for the troops, but they would not go till all was ended. This being the case, they walked out very orderly, and I gave to each one a book, with which they appeared well pleased. During all the rest of the day, I really rejoiced that Providence had enabled me to have no interruption to the preaching of the gospel, notwithstanding all the riot. The only difference from ordinary times was, that *now* my congregation were soldiers of the Chinese government instead of ordinary passers-by in the street.

About 500 of these soldiers were surrounding the factories, and they maintained possession of the streets, taking care not to allow the mob to accumulate at any one point. Thus matters now stand; and last night was as peaceable and quiet as ever. The exciting cause of the riot is stated differently by the Chinese and English. It seems it was an Englishman that was the unfortunate occasion of the difficulty. The people say he struck a Chinaman; he says he only "gently shoved" him; at any rate, his house was the centre of attraction of all the brick-bats, stones, and other missiles employed. It is reported that six Chinamen were shot dead, several were wounded, and one Arab was injured in the leg, (he is the foreigner that was said to be killed;) and the troops, I understand, have orders from the government, that if any more Chinamen should be killed, they should immediately throw the bodies into the river; I suppose in order that the sight of the dead may not further inflame the people. The scriptures declare that "experience worketh hope;" and, really, I must say, that the passage of Isaiah

above named, was running in my mind and almost out of my mouth all day; and it was with considerable difficulty that I could arouse my mind to see that there was any danger, notwithstanding we are not more than three stones' throw from the scene of bloodshed. Last evening, two foreign gentlemen came around to see if we were safe; but even the fact of seeing swords and pistols as their companions, did not lead us to change our trust from God's word to human weapons.

Under date of July 20, Dr. D. says, "The city has now settled into its usual quietness. The foreign community are armed to the teeth, (treasure and books being all removed,) and are fully prepared for, and resolved upon making a bloody time, in case of being again attacked by the people. I have enjoyed the entire satisfaction of not having been obliged, during the whole of this affair, to omit one iota of the mission work."

EXTRACTS FROM THE JOURNAL OF THE
NATIVE ASSISTANT, LEI.

In a preceding part of this number of the Magazine, we have given extracts from the journals of native assistants at Ningpo. The following paragraphs are from a journal kept by Lei, Dr. Devan's teacher, at Canton, who, in April last, had leave of absence for a few days, and improved the opportunity of making a short missionary tour into the country.

April 15, 1846. At 10 o'clock, left Canton and embarked in a boat. The day was pleasant, the waters white, and the hills were verdant. The eye was delighted, and cheerful was the heart. My garments covered my breast, but it was not the less open and enlarged. The passengers were a mixed assemblage of old and young. Being forthwith desirous of communicating the doctrines of the true God, I spoke and exhorted them to conversion. But because there were upwards of a hundred people, some smoking opium, some gaming, divided into knots of three or five, with great bustle, and noise, and offensive effluvia, it was difficult to hear. With my knees bent, and body curved as though imprisoned, I waited, but, in fine, I had no oppor-

tunity to speak of conversion, nor to engage in prayer to the true God, except in voiceless supplication of the heart. At 9 o'clock on the following day, the boat reached its destination. On debarking, there happened a rain, in which my clothes and stockings became wet, and on arrival at the village, my head ached and my body was fatigued. On the 17th, (Friday) I was considerably restored, and courteously deliberated with my kindred and relatives upon the sale of the house. My grand uncle said, "Although it is your house, your cousins have already asked us, and we have said, 'Do as you see best,' for we have already countenanced it because you have planned it. And you have already used the money in going to Hongkong, to do business as a travelling merchant, in which you failed. Year before last, you came to your native village and sold your field to endow your daughter on her marriage, and your child has already grown up, and as you now are obliged to collect things together to pay your rent at Canton, and for this end to sell your house, there will, in future, be no means of support to you, or to marry off your son, or procure a place for his family to inhabit; and how can you ever return? We are, as your ancestors, who love you, and our hearts could never bear this issue."

I answering, said, "Be it not thus. Do not let this trouble my kindred's minds, for I have long deliberated upon this, and my heart within me has sorrowfully regarded it, and I would be pleased were you not to be sorrowful. For I went to Hongkong some time ago, and although I became bankrupt as to my capital, blessed be the American teacher who taught me the doctrines of the true God, and thence I have, to my utmost, walked accordingly, and the true God, I am persuaded will not cut off from him, and I deem that by prayer I may have favor. Still further, there is an American teacher, who always will compassionate, and should I be hungry or cold, and should I depart this life, the true God of heaven would receive me to glory, saving my soul straight up to heaven to the enjoyment of complete happiness, not again to rely upon my field for the sustenance of life, nor upon a house to endow my child on marriage. Thus my peaceful breast need not regard my family with sorrowful anxiety."

My grand uncle replied, "So, in-

deed! visionary sage! What magic has this American, that he is able to effect this?" I answered, "What words are these? My grand uncle knows what kind of a man I was heretofore, and that, ordinarily, I was unwilling to tell falsehoods; but if you do not believe me, I have the holy books, which I beg my kindred to examine, that all may know that it is not visionary." I then gave them a copy of John's gospel, and told them of the doctrines of the God of heaven. My grand uncle went away expressing satisfaction. On the 18th inst., (Saturday) fourteen of my relatives came to hear the gospel and ask for books, to whom I gave fourteen copies of the tract, "Two Friends," accompanied by necessary explanations. There was one man who spoke, saying, "Year before last, you gave me, gratuitously, a copy of the Ten Commandments; one of these declared against the worship of the hill tombs. Now this is inconsistent with the doctrine of filial duty, and not to worship images is indecorous to our gods,—such doctrines it will be difficult to justify. Now we here, from years past, worshipped the hills, and we have not yet experienced calamities."

I answered, "These commandments came down from heaven, not to teach men that it is improper to worship God, but only that it is improper to worship the false gods; and that He calls for the *heart* in the true worship of Him. They do not teach men that the doctrines of filial duty are incorrect. We should reverence our parents while they live, but after they die, their souls go either to heaven or hell, and they do not know if their children worship them. Of what advantage, then, is it? The Bible does not treat of visionary subjects, but of those which are real and substantial. Suppose that an Emperor establishes laws,—if men break them, they will certainly bring upon themselves punishment. But the dignity and majesty of the Emperor cannot compare with that of the true God. He is supreme, and his doctrines are so profound, that we cannot comprehend them. It is our duty to believe and obey; but if we refuse to do so, we shall certainly receive the most severe punishment."

One man said, "If what you say is true, and making idols and worshipping the tombs is sin, men of all religions under heaven are in danger of hell. Thus you slander all men, and be not surprised if all men slander

you. It is better to let each man walk according to his own doctrines. By degrees men may be led to prefer your religion, and renounce that which they formerly held; and thus there will be mutual peace, and your doctrines may finally prevail. If you disregard my advice, and continue to say that men are sinners, they will, of course, speak evil of you, and you will prove yourself a fool." I replied, "If I were the only one who had received the commandments of the true God, how could I keep silence and not speak! How could I calculate the gain or loss! It is not for me to inquire whether these doctrines charge many or few with sin,—far better that I should be accounted a fool." He replied, "Ah! brother, *you* are certainly a believer." My friends then went away, thanking me for the books. Not having finished my business about the sale of the house, I requested my cousin to come and attend to it now, but he was busy, and requested me to wait till to-morrow. I told him that the next day was the Sabbath, and we must do no business, for it would be breaking God's command. So we concluded to defer it till Monday.

The next day being Sunday, after prayer in the morning, I went out and invited my friends to assemble and hear the gospel. Some thirty-four of my friends and relatives met, and after requesting them to keep silence, I talked to them of the true God, who made heaven, and earth, and all things. I told them of the flood,—of the institution of the Sabbath,—how the Ten Commandments were given,—and about the Bible as God's book. I also told them why Jesus came, and of heaven and hell,—that they ought to reverence the true God and believe in Jesus, repenting of their sins and forsaking them. I told them that after death the righteous and wicked would be separated, and that in the last day all would be raised from the dead, when there would be a general judgment. All these subjects I endeavored to explain, illustrate, and enforce with great urgency, and my friends listened silently, and with apparent pleasure. In the midst of my discourse, some men seemed convicted of sin, for their faces were flushed as if touched with shame, and this led me with greater earnestness to urge their repentance. After concluding my address, I closed with prayer, and afterwards distributed twenty copies of the "Ten Commandments."

I tied up the remainder of my books in my handkerchief, and went on to the market-place. Here the people were going and coming like ants, and many were seated. I commenced talking of the true God, and exhorting to repentance, but had said very little, when a crowd began to gather, and clamorously ask for books. I gave away twenty copies of the "Chun Mun," and towards evening returned home. Here I met many of my relatives, and they listened while I taught them how to pray. We spent a very pleasant evening, and only regretted that we could not always enjoy each other's society.

On Monday I finished the business relating to the transfer of my house. On Tuesday I went to visit my friend, Wong-ti-poo, who has attained the third literary rank, and is the Principal of a large and renowned school. Many of his pupils are preparing to receive degrees, and some have already attained the lowest title. Here I found some thirty men, (none of the pupils at this Institution are under twenty years,) and requested to see their teacher. After exchanging the usual compliments, this gentleman inquired about the affairs of the outside nations. Afterwards, I talked to him of the doctrines of the Bible. He was very anxious to receive books, and I distributed to him and his pupils twenty copies of John's Gospel, and ten copies of the "Discussion about the True God." I remained talking with him nearly half a day, and then returned.

On Wednesday I went to a neighboring village, to visit the teacher of a school at that place. His name is Chun-muk-su, and he has attained the lowest degree. Year before last, I gave him a Testament, and having heard that I had come, he hastened to meet and welcome me. We were very happy again to see each other, and enjoyed a long and familiar conversation, in which we poured out our hearts to each other. I inquired if he had read that Testament, and what he thought of it. He replied, "I have read it carefully, and though it teaches filial piety, it does not teach loyalty to the Emperor. This does not agree with the doctrines of the Chinese, or of the Tartars. These say that 'the first virtue is loyalty, and the second, filial piety; if men practise these, the whole world will be at peace.'"

I told him, "the Bible teaches of heaven and its joys, and not of the affairs of earth. Its object is not to establish the throne of any worldly Emperor, for it has higher objects." I then told him of the uncertainty of earthly things,—that in the twinkling of an eye he would cease to be, and that after death, though he might seek for eternal happiness, he would not attain it. He replied, "Your words are true; but my parents are aged, and my family are poor, and I am anxious to attain for myself a high literary rank. At some future time, when more at leisure, I will attend to it." I distributed among his pupils twenty copies of the "Sam Tsze King," and left.

Miscellany.

Extracts of a Letter from Mr. Oncken.

The following extracts of a letter from Mr. Oncken, dated at Breslau, in Silesia, June 19, 1846, has been published by the Board of the American and Foreign Bible Society. It was addressed to the Corresponding Secretary, W. H. Wyckoff, Esq.

"Your very acceptable letter, dated May 9th, reached me in this place, and tended not a little to refresh my spirit and strengthen my hands amidst the spiritual destitution of the people by whom I am surrounded. The contents of your letter

could not have reached me at a more acceptable time, as I was just mourning on account of the small number of the laborers in the promising field around me. The happy decision of your respected Board, when I read it, filled my eyes with tears of joy, and not less the assurance from you, my brother, that you and many others of God's people in the United States, continue to plead for me and our glorious work, before the Lord. As the churches and converts increase, we need this more than ever. The responsibility of our work is almost overwhelming: yet the Word and the Spirit of the Lord are sufficient, not only to keep us from all error, but

also to enable us to build the Lord's house after the divine original.

"We are, in our time, exposed to peculiar dangers in this country, when both our political and ecclesiastical institutions, venerable by age, are shaken to their very centre, and when the religious excitement among all classes has reached an unexampled height. The Lord keep us from the troubled waters of politics, in which the Christians of Great Britain and America have, I fear, been so much immersed as to injure their spirituality of mind, and zeal for the Lord. We have just one work to do, and whatever convulsions may shake the earth, we must have our eye and heart fixed on this: to preach Christ, become all things to all men, that we may save some, and restore apostolic churches. He who has called and sent us, has thus far been with and blessed us, above our most sanguine expectations, and on his unchanging word, 'Behold, I am with you always,' relying, we will go forth to the battle, certain that the most glorious victories will be achieved in the strength of Jehovah.

"The object of my visit to this place is the formation of a little church. Two brethren, formerly Roman Catholics, natives of Silesia, the one residing here, the other engaged as colporteur near Landeck, but also with us at present, have testified of the Lord; and the first fruit of their laboring is, the ingathering of four souls to the Lord, whom I intend baptizing into Christ's death this evening. To-morrow morning (Lord's day) the church will be formed. In the afternoon I shall have a good opportunity of preaching the unsearchable riches of the gospel in the saloon of the Moravian brethren, and in the evening we shall commemorate the Lord's death with the infant church. There are several other believers in this town, convinced of the truth of believers' immersion, but fear restrains them from following the Lord at present."

Mr. Oncken thus speaks of one of the colporteurs:—

"Br. Straube is engaged among the Roman Catholics, distributing scriptures, conversing with the people, and conducting small meetings for expounding the Word of God, which, however, must generally be done in the forest. He is a dear, simple-hearted, but devoted brother. His abilities are not great, but his humility, zeal, and devotedness, are of no ordinary character. He has several times made excursions into Austria, an attempt always attended with imminent danger, for the object in view,—the introduction of scriptures;

if found out, he will be imprisoned for one or two years. He has supplied a number of Austrian peasants with testaments, which, in crossing the frontiers, were tied to his body. He will, now and then, renew these spiritual depredations, and we will pray the Lord to protect his poor servant, and deliver him from the mouth of the lion. If I can induce him, he will make his stay here, as there is a large field among the one hundred thousand immortal beings in the Silesian capital.

"I leave this, if the Lord permit, on Monday morning, for Landshut and Guadenfrei, the latter a Moravian settlement, and shall be back here on Tuesday or Wednesday evening on my way to Thorn, where I hope to meet br. Ehlert, another converted Roman Catholic, who is engaged as colporteur on the Vistula. In company with him, I intend to visit the Menonites, several of whom have already joined our ranks. In fact, the truth is advancing in every direction, and we only want a few hundreds of dollars to employ a greater number of brethren as colporteurs. The call for these is so loud, that I shall be compelled to visit Scotland in autumn, if spared, to induce the Scotch Baptist churches to give us an annual donation in aid of our funds. Oh! how desirable that the churches in America would give us annually five thousand dollars. We would then be enabled to employ ten more brethren. Six dear brethren, five of them converted Roman Catholics, have gone into Hungary, and I have made arrangements to send them, through the booksellers at Leipzig, the Holy Scriptures for distribution. If you can do any thing more for us in this quarter, think of this.

"Br. Köbner, one of my fellow-laborers at Hamburg, has just returned from a tour to East Friesland and Holland. A church of fifteen members was formed between Leer and Wener, and we have prospects of seeing the cause advanced there by the labor of these brethren. What shall we render to the Lord for all the wonderful displays of his sovereign grace! And yet greater victories will be achieved by his gospel, if we are but steadfast and immovable, always abounding in the work of the Lord.

"I must still add, that I visited Stettin, in Prussia, where one hundred and twenty persons have been baptized since January. If we could place a dozen brethren there, immense good might be done to the souls of men. I gave one of the brethren there a small sum to enable him to labor among Protestants and Catholics in the circulation of the scriptures. I ordered a good supply of Bibles and Testaments for

him from Hamburg. At Berlin, and at five or six villages where we have small assemblies, the work is progressing, and upwards of forty-nine have been baptized since January.

"Now farewell ! beloved brother.

"Yours in Christ, our everlasting all,

"J. G. ONCKEN."

Presbyterian Missions.

The Executive Committee of the Board of Foreign Missions of the Presbyterian Church in the United States, have sent out to the ministers of that denomination a statement respecting their condition, wants and prospects. The extract below breathes a spirit of encouragement and hope with reference to their fields of labor. We copy it from their valuable publication, "The Foreign Missionary Chronicle."

"The foreign missionary work with us, is but in its infancy. It is but a few years since the highest judicatory of the church took the charge of this interest as a work properly belonging to them. Already have the blessings of the gospel been sent to large sections of the heathen world.

"The missions to our Indian tribes show what an agency for good the great Head of the Church has committed to the hands of his people. The progress of the gospel among them has been such as ought to silence the scoffs of the infidel, and banish the fears of timid and doubting Christians.

"The mission to the native tribes in Africa is at present laboring under discouragement. The history of various missions, for the last forty years, shows that the Lord in his inscrutable ways of dealing with his people, often tries their faith and patience, by permitting much opposition, and long delay before the blessed fruits of their efforts are seen. These difficulties call for more earnest prayer, more humility, and a more simple and entire dependence on the agency of the Holy Spirit.

"The missions in India are full of interest and encouragement. From the very success of the work, they will need increased means for their support every year. Their native assistants are increasing, and from them, and the pious scholars under their care, must the future ministry of India come.

"China, with Siam, is a world of itself ; but, alas ! it is a world wholly given to idolatry, and in which the sway of satan has been unbroken and undisturbed for many generations. Among these millions,

the church is now represented by eleven of her ministers, three physicians, and the printing press. This is a most encouraging beginning, and the church at home will be benefited by the blessing she has thus sent to those sitting in darkness and in the valley of the shadow of death.

"The sums sent to our evangelical brethren in papal Europe, have cheered their hearts, and enabled them to extend the knowledge of the truth into the dark places of Popery. The Spirit of God has owned their labors, and the openings of his providence, year by year, are calling on them for an increase of evangelical laborers.

"After long delay, one missionary has commenced his labors among the seed of Abraham. It is, indeed, but the day of small things, when our large church has but one of her ministers engaged in this great branch of missionary labor. But it is matter of encouragement, and will rejoice the hearts of many in our beloved Zion to know that a beginning has been made. Thousands of this long oppressed people are seeking our shores, and finding a peaceful home in our happy land. How loud is the call to the church to use the appointed means, that the veil of unbelief may be taken away from these dispersed of Israel, and that here they may find the pearl of great price !

"Such, dear brethren, is an outline of the missionary work in which the church is engaged, and to which she has freely given her gold and her silver, and what is of far higher price, her sons and her daughters. For this her prayers have gone up to God, and she may well rejoice that in this service she has been permitted to take a part. From small beginnings, and in the face of much opposition, she has gone steadily forward, assuredly gathering, from the word and providence of God, that he has called her to this work. Who can doubt that the Head of the Church has already blessed these labors to herself ? Every influence here tends strongly to promote the spirit of prayer, and the active piety of her members. In this are verified the words of the Lord Jesus, when he said, "It is more blessed to give than to receive ;" and in another scripture it is said : "He that watereth shall be watered also himself." It is impossible it could be otherwise. Here are nearly one hundred laborers, from the bosom of the church, sent to the benighted heathen, and remembered in the daily prayers of God's people ; besides two native ministers and fifteen native assistants, raised up from the heathen. Forty-four of these brethren are the ministers of the church, and three are physicians.

Under their care are five high schools, with 401 scholars; nine boarding schools, with 353 scholars; and fourteen elementary schools, with 384 scholars. Every one of these is connected with, and forms a part of the great measure of raising up, with the blessing of God, a native ministry. The printing presses annually furnish from twelve to fifteen millions of pages of the word of God, and religious tracts, in languages spoken by more than half the human family. The native churches, though feeble, and as yet of few converts, are as lights shining in a dark place; and this great system of agency for good, on the part of our beloved church, is but commenced."

Four Will.

"Does not your present parsimony towards the objects of Christian benevolence justify the fear that the amount which you have *devised* for such purposes is most disproportionately small? And yet, small as it is, it is your *WILL*. In discharging your testamentary duties, you naturally remember those persons and objects which hold the dearest place in your affections; your supreme friend is Christ, and yet that he should be put off with that insulting pittance, is *your WILL*. You make your testamentary arrangements in the prospect of leaving, what you properly designate, a world of misery; much more of your property might be left to the alleviation of that misery, but that it shall not be so appropriated is your *WILL*. You make those arrangements in the prospect of being received into perfect blessedness; you entertain the hope that while survivors are inspecting, for the first time, the distribution which you have made of your property, your emancipated spirit will be enjoying the happiness of the just made perfect,—but that next to none of that happiness shall arise from the right employment of that property is your *WILL*.

"This robbery of the Christian cause, remember, is your *will*; not a mere passing thought, not a precipitate, unconsidered act; but an act which you formally preface with saying, that you perform it 'being in sound mind,'—in a word, it is the deliberate act of that sovereign part of your nature, your *WILL*. After having defrauded the cause of Christ of your property during life, you take the most effective measures to perpetuate the fraud after death; and you do this with the full consent of all the powers of your mind,—you impress it with the sovereign seal of your *WILL*. Yes, this is your *will*, which

you are content to have for a dying pillow, and on which you propose to rest your dying head! Your *will*,—and, therefore, a part of your *preparation for death!* Your *will*,—avowedly prepared, (monstrous inconsistency!) that the subject of your property *may not disturb you in death!* that you may be able to think of it *with peace!* Your *will*,—made, partly, as a preparation for the awful moment when it shall be said to you, 'Give an account of thy stewardship;' made on the way to that judgment seat, where one of the first inquiries will relate to the use which you have made of your various talents! Christian professor be entreated. What your death-bed would have been had your attention never been called to this subject, it is not for a man to surmise; but should you allow your will to remain unaltered, now that your conscience has been admonished, do not wonder if you find your dying pillow to be filled with thorns. Retrieve at once your guilty error, by augmenting your bequests to the cause of mercy; or, better still, become your own executor, and enjoy at once the luxury of doing good; or, last of all, do both,—if the nature of your property permit, *do both*.—*Harris's Mammon*.

American and Foreign Bible Society.

The last Quarterly Paper of the American and Foreign Bible Society contains a large amount of interesting intelligence, to which is added an appeal, from which we make the following extracts. This Society is doing a good work, and, as it is, to a large extent, coöperating with the American Baptist Missionary Union, in efforts to supply the heathen field with the knowledge of Jesus Christ, we feel a pleasure in contributing to the circulation of its documents.

After mentioning that at the present period there is an uncommon demand for the Holy Scriptures, and a corresponding opportunity for usefulness in their dissemination, the appeal proceeds:—

"It is a principle of Christianity that responsibilities increase in proportion to opportunities for usefulness, and it thence results that there is now an increased obligation upon believers to contribute of their means, and to put forth their most vigorous exertions, to furnish the word of grace to the destitute.

“This is especially true in respect to the supporters of the AMERICAN AND FOREIGN BIBLE SOCIETY. No preceding period in the history of this Institution has been so replete with interest. Before it lies outstretched a widely extended and most inviting field. In addition to the Baptist Asiatic Missions, embracing those in India, Burmah, Arracan, Siam, and China, for all of which it is accustomed to make annual appropriations, according to their necessities, broad openings for active operations are presented in Germany, France, Hayti, the British Possessions in America, the United States, Central and South America. In Germany, six colporteurs are already employed, and the facilities for usefully distributing the Word of God in that country, are almost daily increasing. The earnest appeal for aid, in the interesting letter of br. Oncken, ought to meet a cheerful and fervent response in every Christian bosom. The churches of Christ have been praying for ages, that God will convert to the truth the members of the great anti-Christian apostacy. Lately, the notes of alarm have been sounded through all the borders of Zion, that the enemy was hourly increasing in numbers and in power, and was coming in like a flood to overwhelm all the fairest portions of God’s heritage. A species of panic and consternation has been manifested by some of the elect, and they have been almost ready to abandon efforts for the conversion of Romanists, from the conviction that the case was hopeless, until the great Captain of our salvation, in some signal and unprecedented manner, interposed to arrest the progress of the foe. But Jehovah Jesus delights to work through his people. While He leads them on to victory, He wishes *them* to fight. And He now revives their hopes and encourages their efforts, by creating a diversion among the enemy. The ranks of the latter are giving way; their ramparts lie broken, exposed, and de-

fenceless, and He summons his followers to enter the breach and strike home upon the foe. There are no stronger bulwarks of Romanism than ignorance of the scriptures, and that prejudice and bigotry which forbid their use. These barriers against the truth have already partly yielded, and it now depends upon Christians to force their way in and take possession in the name of Jesus, and by the aid of his word and Spirit. Every one who reads br. Oncken’s letter, and bears in mind that he speaks as well of Romanists as of Protestants seeking the truth and receiving it in love, and contemplates the effects of Ronge’s present movement in Germany, in breaking down the barriers of prejudice and superstition in the minds of hundreds of thousands of the inhabitants, and thus opening the way for the reception of the Word of God, must feel convinced that *this* is the time, the *very* time, for those who love the Lord and the souls of men, to contribute freely for the distribution of the Bible among the countrymen of Luther, the numerous reading population of Germany.

“But it is not only in Germany that we need assistance. The French Scriptures are in the progress of preparation for the press, and, when issued, we wish to distribute them in France, Hayti, Nova Scotia, and the Canadas. From all these quarters we have applications, and some are couched in terms of earnestness that compel us to early and efficient action.”

The Board state that, with all these wide and inviting fields spread out before them, the Society is at this time entirely destitute of pecuniary means. Owing to the wants of the Foreign Mission treasury, they have refrained from their usual efforts to raise funds. Now that the calls are so numerous and imperative, they make a special appeal for ability to respond to them.

American Baptist Missionary Union.

Recent Intelligence.

FRANCE.—A letter has been received from the Rev. E. Willard, dated Douay, Oct. 1, 1846, containing important intelligence.

The Rev. Mr. Lepoix, whose principal

station is Chauny, had been challenged by a curé, or priest, to a public disputation. Though averse to such a mode of promoting the cause of religion, he thought it his duty to answer to the call, and accordingly met the challenge at Servais, in the presence of a large concourse, and manfully

defended the Protestant faith. The curé was silenced.

Such was the effect of the discussion upon the public mind as to open a wide door in Servais and the neighborhood for evangelical labors. Mr. L. was prompt to avail himself of the advantage thus gained, by preaching the word to large assemblies, and a liberal distribution of religious tracts.

The curé, exasperated by defeat, and still more by the interest awakened in favor of the missionary, resorted to the old trick of Papists, and entered a complaint to the civil authorities. He was successful in procuring an order forbidding Mr. L. to receive at his house more than twenty persons; to speak at any interment, and, in a word, to perform any religious act in public, under the penalty named by the laws; and the *commissaire de police* was charged to visit his house often, in order to count the persons, and to prosecute as soon as there should be more than the legal number.

A few days afterwards, as Mr. L. was preaching in a private house at Chauny, the *commissaire de police* came to count the auditors, and finding more than twenty, he declared a *procès verbal*, and Mr. L. was summoned before the *Procureur du roi* of Laon. He appeared, as required, and answered many inquiries with great wisdom and firmness. The result was a new prohibition, and another threat. His reply was worthy of an apostle:—"Sir, permit me also to tell you that it never entered into the views of our society to contend with authority. Far from desiring it, we carefully avoid it; nevertheless, having the firm conviction that our object is good, and that we ought to pursue it by all honorable means, I have the honor to declare to you that we shall continue as formerly. As for me personally, sir, I know that you will prosecute me, and, as I am the father of a family, and poor, I will not pay you. Perhaps imprisonment will follow; but it matters little; my conscience forces me to do my duty, and, by the grace of God, I will accomplish it."

At the last date, Mr. Lepoix was pro-

ceeding with his work unmolested, and strong hopes are cherished that the authorities will think it wise to refrain from the execution of their threats.

The prospects of the mission are unusually encouraging. Several have been recently baptized, and others are candidates for the ordinance. Mr. Willard, and the laborers under his supervision, have had to contend with many disheartening difficulties, and it is by no means probable that their trials are ended; but the indications are cheering that a brighter day is at hand. Let much prayer be offered for the French Mission.

If we mistake not, the Baptists of the United States have a great work to do on the continent of Europe. God is opening the way for them to enter, and press the victories of truth. If, when the harvest is so ripe, we neglect to thrust in the sickle, and gather fruit unto life eternal, we may well fear the disapprobation of our Master.

Home work of Foreign Missions.

To carry forward successfully the work of Foreign Missions, a large amount of home labor is indispensable. Especially is this true in our own denomination. The liberality of the churches *ought* to be such as that they would furnish the means, unsolicited, leaving to the Executive Committee and the Secretaries and Treasurer nothing to do but to disburse the funds, superintend the missions, and give an annual account of their operations. Happy would it be for them, and for all concerned, if those who labor at the Mission Rooms could say as did the Apostle Paul, of "the churches of Macedonia"—"For to their power, I bear record, yea, and beyond their power, they were willing of themselves; praying us, with much entreaty, that we would receive the gift, and take upon us the" service of disbursement.

But the piety of our times is not like that of the apostolic age. It requires much labor to raise the funds necessary for the prosecution of our work; and it is a

problem, most difficult of solution,—*By what means, with the least expense, can the stream of contributions be made constant and increasing?*

Pastors and others have studied this subject, and many have tried a variety of methods; but no plan has yet been devised that commends itself to general confidence. Were the piety of the churches such, in all respects, as it should be, the spirit of liberality would, probably, supersede all plans, and pour its thousands into the treasury by channels which itself should open.

Interesting statistics.

During the last financial year, which closed April 1, 1846, the contributions to our treasury from the free States, amounted to \$96,878.86. The following table, published in the Macedonian for November, shows some of the facts.

STATES.	Associations.	Churches.	Ministers.	Members.	Last year's contributions to For. Missions.
Maine,	13	298	205	22,628	\$6,440 14
N. Hamp.,	7	100	83	10,143	2,060 88
Vermont,	9	116	76	10,170	2,341 84
Mass.,	12	222	221	30,945	28,122 00
R. Island,	2	42	33	7,309	8,580 10
Conn.,	6	108	107	15,921	5,324 11
N. York,	42	794	708	93,855	29,679 38
N. Jersey,	4	80	79	11,571	1,715 74
Penn., }	15	292	185	23,080	6,782 07
Del., }	25	467	194	26,573	3,355 96
Ohio,	19	272	186	12,328	,863 51
Illinois,	22	361	171	18,988	,326 50
Indiana,	10	163	103	8,447	1,202 97
Michigan,	1	34	24	1,284	46 14
Wiscon.,	3	44	28	1,134	37 52
Iowa,					
190 3,393 2,403 299,376 \$96,878 86					

The average, per member, was greatest in the State of Rhode Island, where it was one dollar and seventeen cents. Of one church in that State, we have recently heard it said, that during the last year, every member contributed to the cause of Foreign Missions. The largest donation was *five hundred dollars*; the smallest, *three cents*. As the church is numerous, the amount forwarded to

the treasury was large,—exceeding, with perhaps one exception, that of any other Baptist church in the United States. She is by no means the wealthiest church; but, we have reason to believe, she has succeeded in diffusing quite thoroughly among her members the missionary spirit, and in awakening in every bosom a sense of obligation to do *something* for the cause.

Important considerations.

We would respectfully submit to pastors, and others, who may have influence in the churches, three points which are deserving of special attention.

1. The diffusion of missionary intelligence. The members should be instructed and encouraged to read the books and periodicals that furnish missionary facts, arguments, and appeals.

2. Increased attention to the Monthly Concert of Prayer. Where that is the most vigorously supported, the missionary spirit is the most lively and productive.

3. Systematic effort to obtain from every member an annual contribution. This should be done, not by presenting the contribution box, where covetousness can *hide* its four pence; but by the personal application of suitable collectors, who shall call upon the members individually, and receive their donations. Let every member have, once a year, an opportunity to give according to his or her ability, or to assign reasons for refusing to contribute.

The author of mischief must have invented the contribution box. It is an instrument of self-deception, a snare to weak consciences, a lurking-place of baptized penuriousness, and has been the occasion of immense damage to the churches. Why should it be used in the collection of funds for the support of Christ's kingdom, any more than for the support of the republic? Why may we not by this method render unto Cæsar his dues? In other relations, we recognize *indebtedness*, and *pay* accordingly; but Him who loved us and gave himself for us, we put off with a handful of the smallest coins in our currency, secretly deposited by those who

have contrived to give as *little* as possible!

Receipts and Wants.

The amount received in the month of October, as acknowledged by the Treasurer, is \$5,485 43; making the whole sum for the first seven months of the financial year, \$50,987 01. Nearly an equal amount will be required to enable the Union to meet its engagements for the remaining five months.

A portion of the old debt, of *forty thousand dollars*, remains unliquidated. The amount necessary to extinguish it was subscribed; but several of the subscriptions have not been paid, and a considerable number of those who, one year ago, promised to make themselves or others life members, have not redeemed their pledges. If the friends, who have thus far withheld the promised aid, would now come forward, and satisfy the expectations which they have voluntarily excited, they would relieve the Union from liability and expense, and those who manage its concerns, from much of their painful solicitude.

The Executive Committee have given special attention to the enlargement of their system of agencies, and hope soon to have in the home field a few additional laborers, whom the churches and their pastors will welcome as judicious and efficient co-workers in a common service. *We must not* suffer another debt to accumulate. *We must* sustain our missionaries, who are already in the foreign field, or on their way thither. *We must*, as soon as possible, reinforce the Arracan, the Telooquo, the Assam, the Siam, the China Missions. How can we, *honorably*, do otherwise? Ministers and members of the household of faith,—redeemed by the blood of atonement,—what will you do to meet the claims of our suffering missions?

Receipts of other Societies.

The Foreign Mission Board of the Southern Baptist Convention, acknow-

ledges the receipt, from Sept. 15 to Oct. 15, of \$1,651 72; the Board of Foreign Missions of the Presbyterian Church, for the month of September, of \$1,288 61; the American Board of Commissioners for Foreign Missions, for Sept., of \$8,116 00.

The Magazine and Macedonian.

New arrangements have been made for the future publication of the Magazine and Macedonian, which, it is hoped, will have a favorable influence upon both their character and circulation, and render them the sources of more income to the treasury of the Union.

The Magazine is to be enlarged by the addition of eight pages to each number, without any increase of the subscription price, and is to be edited by the Corresponding Secretary.

The Macedonian is to be edited by the Assistant Corresponding Secretary, and no pains will be spared to render it, in its appropriate sphere, a valuable auxiliary to the home department.

The Executive Committee have under consideration, as instructed by the Board of Managers, the expediency of appropriating the profits of these two publications towards the support of the widows and children of the deceased missionaries of the Union. They will report, as directed, to the Board at its next annual meeting, and, therefore, can give no assurance, in anticipation, that the measure will be either recommended or adopted. But, if such an arrangement should be deemed feasible and wise, it will furnish a motive for liberal patronage, at once specific and palpable as well as humane. The profits of the London Baptist Magazine are appropriated to the widows and children of deceased Baptist ministers, and the amount annually distributed, accruing from this source, is quite respectable. Owing to the multiplicity of religious periodicals and newspapers in this country, it is not probable that any one, however well conducted, could be made to supply, for any object, a very liberal income. But our

Missionary Magazine, with very little effort on the part of its friends, might be rendered more productive than it ever has been, and made to supply resources that are needed at a hundred points in our wide-spread enterprise.

The copies which have heretofore been sent gratuitously to various persons, will, necessarily, under the new arrangement, be discontinued. It is hoped that those who have thus received the Magazine, will find it convenient to become subscribers, and so place themselves on equality with such as have ever paid for it.

With ten thousand subscribers to the Magazine, and twenty thousand to the Macedonian, *all paying promptly*, the income accruing to the Union would be sufficient to support a mission station of two families, with all the appurtenant operations.

With these suggestions, we conclude the volume for 1846. It has been a year of trial. We look forward, not without hope, and yet with profound solicitude. With a full knowledge of what our missions need, we anxiously inquire, Will the churches furnish the means requisite to sustain and strengthen them? *Arise, O God, plead thine own cause!*

Liberal Donations.

One of the Lord's stewards has generously proposed to give *five hundred dollars* towards the reinforcement of the China Mission. Another has offered *one hundred* towards the expense of sending a helper to Mr. Vinton; of the Karen Mission.

Letters, &c., from Missionaries.

MAULMAIN.—*Mission*, May 21.—*J. G. Binney*, April 22.—*E. B. Bullard*, May 20.—*J. M. Haswell*, April 20, May 21.—*H. Howard*, May 19, June 20.—*S. M. Osgood*, April 16, July 19, Sept. 18, Oct. 1, 11.—*T. S. Ranney*, May 20.—*L. Stilson*, April 22, May 20, June 20, July 22.—*J. H. Vinton*, March 30.—*Miss M. Vinton*, March 23.

TAVOV.—*C. Bennett*, May 3, 4.—*E. B. Cross*, Nov. 26, 1845, Feb. 25, May 5.—*MERGUI*.—*D. L. Brayton*, Dec. 26, Jan. 25, April 22.

ARRACAN.—*L. Ingalls*, May 7, June 19.
ASSAM.—*Mission*, April 1, 23.—*C. Barker*, April 17, May 29, June 17.—*M. Bronson*, Feb. 7.—*N. Brown*, July 7.—*O. T. Cutter*, April 10.

CHINA.—*T. T. Devan*, March 6, April 22, May 8, 12—19, July 10, 16.—*D. J. Macgowan*, May 1, June 14.

SIAM.—*J. H. Chandler*, Feb. 23.

BASSAS.—*I. Clarke*, June 17.

GREECE.—*A. N. Arnold*, June 8, July 9, Aug. 8, Sept. 8.—*Mrs. H. E. Dickson*, July 10.—*R. F. Buel*, June 30; *Mrs. B.*, Aug. 5.—*Miss S. E. Waldo*, Aug. 3.

FRANCE.—*E. Willard*, June 29, Aug. 14, 15, Oct. 1.

GERMANY.—*J. G. Oncken*, June 4, 11, 24, Aug. 6, 7.

CHEROKEES.—*Mission*, Aug. 10.—*E. Jones*, Aug. 12, 25, Sept. 18.—*H. Upham*, June 15, Aug. 11 (2), Oct. 5.—*W. P. Upham*, Aug. 13.

SHAWANOES.—*Mission*, July 8.—*F. Barker*, July 1, Sept. 3, 13.—*I. D. Blanchard*, Aug. 28.—*J. Meeker*, July 27, Oct. 20.—*J. G. Pratt*, July 10, Aug. 11.

OJIBWAS.—*A. Bingham*, May 8, July 31, Sept. 7, Oct. 10.

OTTAWAS.—*L. Slater*, Aug. 14.

Donations

RECEIVED IN OCTOBER, 1846.

Maine.

"Jehiel"	100,00
Hancock Assoc., D. Morgan tr., viz.—Trenton, 1st ch. 3,00; Mariaville, ch. 5,55; Sullivan, ch. 5,25; Hancock, 1st ch. 2,50; Sedgwick, North, ch. 10,00; Surry, ch. 17,94; Mount Desert, ch. 7,00,	51,24
Sedgwick, 1st ch., viz.—Fem. Prim. Soc. 23 89; Burchland Sewing Circle 42c.; Benev. Soc. 7,00,	36,31
	87,55

Waldo Assoc., Robie Frye tr., viz.—Montville, col. 12,26; Belfast, 1st ch. viz.: Wm. Dwelly, for Burman Mission, 5,00; mon. con. 9,00; a friend, for China Mission, 5,00,	31,26
Guilford, Fem. For. Miss. Soc., Rachel Hatch tr.,	9,84

Penobscot Bap. Aux. For. Miss. Soc., J. C. White tr., viz.—Bangor, 1st ch. 22,39; do., 2d ch. 3,47; do., do. do. Fem. For. Miss. Soc. 17,50; North Bangor, ch. 4,25; Argyle, ch. 25c.; Jacob Lincoln 1,00; Hampden, 1st ch. 2,00; do., E. Trask 25,00; do., 2d ch. 1,00; Etna, ch. and soc. 2,65; Oldtown, ch. 5,00; do., Fem. For. Miss. Soc. 4,00; Enfield, For. Miss. Soc. 5,25; do., Juv. For. Miss. Soc. 3,51; do., John S. Patten 10,00; do., Levi H. Darling 50c.; Co-

rinth, ch. 9,70; do., Fem. For. Miss. Soc. 5,68; Bradford, ch. and soc. 3,40; Houlton, Mary White 50c.; Belfast Plantation, two individuals 25c.; Levant, ch. 8,75,	136,05
Lincoln Assoc., Samuel Libby tr., viz.—St. George, 1st ch. 17,00; Thomaston, 3d ch. 8,00,	25,00
Oxford Miss. and Bible Soc., viz.—Various contributions 10,93; Sumner 10,00; Turner, ch. 5,50; Livermore, 1st ch. 7,54; do., 2d ch. 5,45; Paris, ch. 60,58; to constitute the Rev. C. B. Davis, of Paris, a life member of the A. B. M. Union,	100,00
Damariscotta Assoc., viz.—Gardner Village. Mr. Maxcy 1,00; E. Robinson 4,00; Waldoboro', Dea. Hall & Son 2,00; Jefferson, a few friends 1,87,	8,87
Brunswick, S. Owen	2,00
Saco River Assoc., col.	3,92
Kennebec Assoc., H. Pullen tr., viz.—Augusta, 1st ch. and cong. 45,00; Sidney, ch. and cong. 3,00; Belgrade, ch. and cong. 3,16; Cornville, Fem. Miss. Soc. 7,00; Skowhegan, ch. and cong. 5,00; Bloomfield, ch. and cong. 22,60; do., Fem. Miss. Soc. 29,40; friend of missions 2,00; collection at Assoc. 10,18,	127,34
per Rev. J. Wilson, agent of the Board,	142,13
	631,83

New Hampshire.

New London, His Excellency Anthony Colby and Mrs. Eliza A. Colby, \$100 each, to constitute them life members of the A. B. M. Union,	200,00
Hampton Falls, ch. and soc., mon. con.,	7,00
New Hampshire State Convention, George Porter tr.,	500,00
	707,00

Vermont.

Windham Co. Assoc., Jacob Estey tr.,	79,80
Thetford, Silas Follet	150,00
Middlebury, Ira D. Buswell	1,25
	231,05

Massachusetts.

A friend to missions in F. Chelmsford, col. at the house of the Rev. John Parkhurst, at mon. con.,	5,00
Taunton Assoc., Stephen L. French tr.,	30,40
Boston, two little boys do., Charles St. ch., mon. con. for Oct.,	77,02
do., Baldwin Place annual col., in part,	1,00
	12,87
	225,65

do., do. do., mon. con. for Oct.,	20,00
do., do. do., Infant school, for Mrs. Bullard's school,	1,00
	246,65
do., Bowdoin Sq. Board of Benevolent Operations, W. C. Reed tr.,	36,15
	296,67
South Reading, Miss E. Wetherby	5,00
Lowell, 1st ch., J. A. Brabrook tr., 59,50; do., Ladies' For. Miss. Soc. 40,50; to constitute the Rev. Daniel C. Eddy a life member of the A. B. M. Union,	100,00
Old Colony Assoc., John Collamore tr., viz.—Abington, ch., mon. con., 13,00; East Stoughton, ch., mon. con., 14,51; do., W. Alden and wife 2,00; Scituate, ch., mon. con., 18,42; West Bridgewater, ch. 5,00; Sharon, Fem. Burman Miss. Soc. 10,50; do., Penny-a-week Soc. 7,50; do., a female friend, for Arracan Mission, 2,00; Middleboro', 4th ch. 19,50; do., 3d ch. Fem. Benev. Soc. 15,00; Hanover, ch. 4,62; Foxboro', ch., mon. con., 24,73; do., Mrs. J. Conrey 1,50; col. at the Assoc. 14,12,	152,40
Woburn, ch., to constitute John Tidd a life member of the A. B. M. Union,	100,00
South Yarmouth, "a few individuals, for the Assam Orphan Fund,"	4,50

Salem Assoc., Michael Shepard tr., viz.—Salisbury and Amesbury, ch., (\$1 of which is for Assam Mission,) 86,97; do., Burman Tract Soc. 3,25; Danvers, 1st ch. 50,73; do., Isaac Porter, for China Miss., 5,00; North Reading 6,25; Marblehead, ch., mon. con., 8,40; do., Judson Fem. Soc. 10,00; Beverly, 2d ch. 45,09; Rowley 3,75; Georgetown, ch. 31,60; Tewksbury, ch. 24,56; Haverhill, 2d ch. 16,39; do., Sab. School For. Miss. Soc. 8,61; Chelmsford, ch. 30,00; Mr. Griffin, for bible translation, 3,00; Salem, 1st ch., col. 601,77; do., mon. con. 67,86; Lynn 65,33; col. at the Assoc. 9,57,	1078,13
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Worcester, Stephen C. Weston, of the 1st ch.,	5,00
New England Village, C. M. Pratt, to constitute himself a life member of the A. B. M. Union,	100,00
	1954,12

Rhode Island.

Newport, Mrs. Esther Peckham, a member of the 1st ch., given on the day of her death,	20,00
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New York.

Harmony Assoc., J. B. Burrows tr.,	40,00
West Merideth Assoc., Wm. Stilson tr.,	19,26
Less \$1, (counterfeit,)	1,00
	18,26
Seneca Assoc., James McLallen tr., to constitute Rev. S. M. Osgood, of Maulmain, a life member of the A. B. M. Union,	100,00
Mrs. Ruth Carpenter	20,00
Lockport	11,00
Mrs. James Vanhorn	2,00
Pendleton, Wm. Wells	50c.
H. Flagler	4,00
Rev. Martin Colman	10,00
Mrs. Betsey Payne	10,00
Cassville, ch., to constitute Rev. Sylvester Davis a life member of the A. B. M. Union,	100,00
A. Fitch	10,00
Utica, Broad St. ch.	77,96
do., Sab Sch. Miss. Soc.	25,43
(\$100 of which is to constitute Rev. Horatio N. Loring, of Utica, a life member of the A. B. M. Union;)	
Ebenezer Wilcox	50c.
McGrawville, mon. con. in School District, No. 4,	2,00
Mrs. Mathers	1,00
Cortland Assoc., col.	12,42
Miss Sarah Adams	50c.
Onondaga Assoc., M. Gilbert tr.,	39,59
Wayne Assoc., B. J. McCarn tr., col.	32,22
Maria Stebbins	25c.
a friend	50c.
a female friend	30c.
Chemung River Assoc., G. Shriver tr., (\$100 of which is for the life membership of Rev. George M. Spratt, of Fairport, and \$100, from Elmira ch. and cong., for the life membership of Rev. Zelotas Grinnell, of Elmira.)	224,00
Ontario Assoc., T. Otley tr., to constitute the Rev. James H. Stebbins, of Phelps, a life member of the A. B. M. Union,	101,02
Cattaraugus Assoc.	5,25
W. M. Barker	5,00
avails of goods sold by Rev. C. M. Fuller	1,00
W. C. Maltby	5,00
Cayuga Assoc., S. C. Lester tr., (\$100 of which is from Auburn ch., to constitute Russell Chappell, of Auburn, a life member of the A. B. M. Union.)	164,90
William Otley	1,00
E. Winans	5,00
Mrs. Marcy Winans	4,00
Seneca Assoc., James McLallen tr., to constitute the Rev. Thomas S. Sheardown a life member of the A. B. M. Union,	100,00
Chauncey A. Reed	1,00
a friend to missions, for support of a scholar in the Nellore school, named Lydia Bradley,	13,30
Lerov, ch.,	21,00
do., Sab. Sch. Miss. Circle, for support of a scholar in the Nellore school, named Lydia Bradley,	3,70
Buffalo Assoc., D. W. Williams tr.,	6,50
Pal-	

myra, Abraham Spear, to constitute himself a life member of the A. B. M. Union,	100,00
Middlebury,	2d ch. 3,00
Canisteo River Assoc., G. G. Calvin tr.,	21,96
Mrs. F. C. Mack	1,00
Miss E. Radcliff	25c.
Cato, ch.	1,50
a female friend	12c.
Isaac Hill	10,00
Mrs. L. L. Randall	5,00
Lockport, Young People's Miss. Soc.	4,40
per Rev. Alfred Bennett, agent of the Board,	1169,07
Chautauque County Miss. Soc.	23,15
Fredonia, 1st ch., and Fem. Sewing Soc. of do.,	38,36
Forestville, Chautauque Co., Sewing Soc.,	33,79
Chautauque Bap. Assoc.	3,74
Hamilton, students	50c.
per Rev. E. C. Lord,	99,54
Richfield Springs, Mrs. Moses Freeman	5,00
	1431,87

New Jersey.

Caldwell, Mrs. Ann Mott,	1,00
Cohansey, ch., mon. concert, "towards support of six men for Arracan,"	26,00
	27,00

Louisiana.

Clinton, W. A. Lane	10,00
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Kentucky.

Covington, Rev. Dr. Pattison, to constitute himself a life member of the A. B. M. Union, and towards the support of Mrs. J. P. Binney, of Maulmain,	100,00
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Illinois.

Rockford, George Haskell	25,00
Rock River Assoc., A. Corey tr.,	43,13
Illinois River Assoc.	33,00
Alton, Mrs. B. E. Vial, for support of a native preacher in Burmah,	40,00
	141,13

Iowa.

Iowa Convention, C. G. Blood tr.,	11,93
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Wisconsin.

Milwaukee Assoc., Wm. H. Byron tr., viz.—Milwaukee, 1st ch.	17,50
Prairieville, 1st Bap. Fem. Benev. Soc.	2,00
	19,50
	5235,43

Legacy.

Providence, R. I., estate of Nicholas Brown,	200,00
	5485,43

Total amount from April 1 to Oct. 31, \$50,987,01.

R. E. EDDY, Treasurer.







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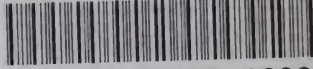
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